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HISTORICAL SERIES

MISSIONS
IN SOUTH INDIA
(*Among the Telugus*)

TELUGU BRAHMANS

AMERICAN BAPTIST MISSIONARY UNION
BOSTON · MASS · U.S.A

MAP OF INDIA

Showing relations of the Telugu country to other portions of the empire

HISTORICAL SERIES

MISSIONS IN SOUTH INDIA

AMONG THE TELUGUS

BY

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AMERICAN BAPTIST MISSIONARY UNION
TREMONT TEMPLE, BOSTON
MASSACHUSETTS

Acknowledgment

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Additional Information

FOR those who wish a more detailed account of this mission we recommend "A History of the Telugu Mission," by Rev. D. Downie, D.D. The Annual Report of the Union and the current numbers of THE BAPTIST MISSIONARY MAGAZINE are indispensable also to all who wish to keep in touch with present developments. No statistics are given, as constant changes soon render them out of date. For such information readers are referred to the current Handbook of the Union.

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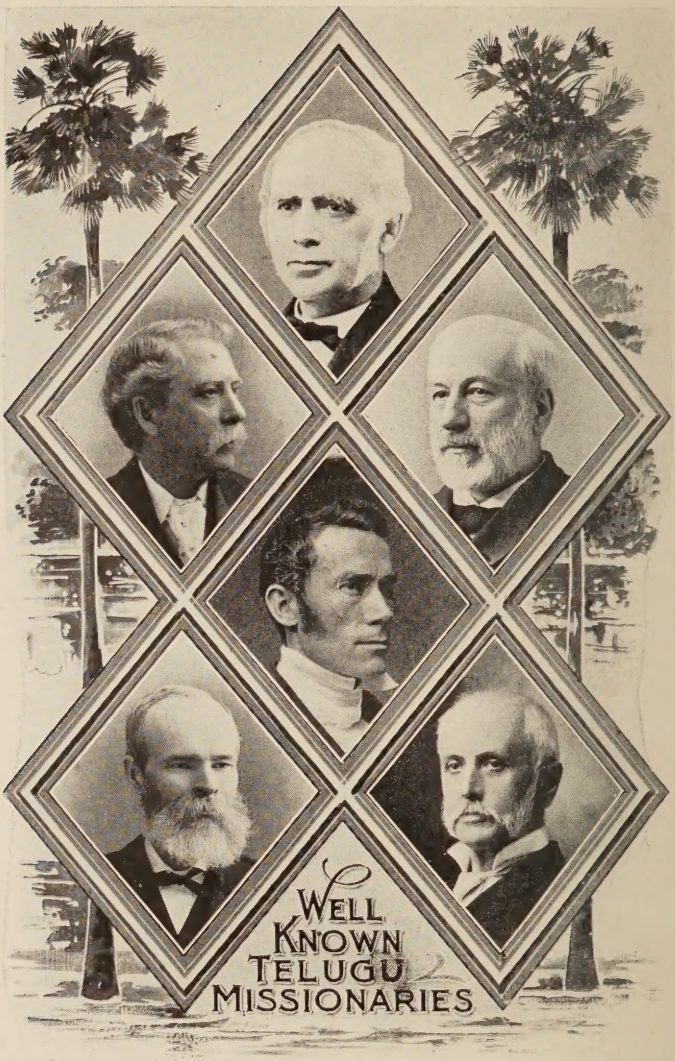

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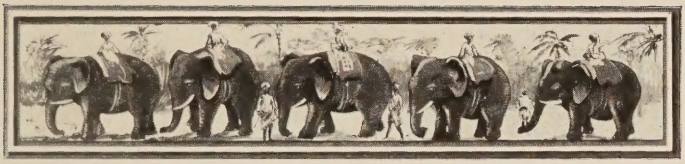


MISSIONS IN SOUTH INDIA

Among the Telugus

Introduction

ONLY sixty-four years have elapsed since this remarkably prosperous mission was commenced at Nellore in South India, and only thirty-seven years since the dawn of the new period, when the time of barrenness gave place to that of abundant harvests. Complaint is sometimes made that mission work advances too slowly; but when we contemplate the marvelous changes which these few decades have brought about in this mission the wonder is not at the length but at the shortness of the time.

It will be profitable to review the principal events embraced in the history of this movement. It is a history so signally manifesting God's overruling providence and directing hand that it ought never to be forgotten by our churches. Nothing in missionary records is better adapted to stimulate interest in the expansion of the Redeemer's kingdom and confirm the faith of God's people as to the ultimate triumphs of the gospel. Especially ought all our young people to be made acquainted with the story of the " Lone Star " Mission.

The Country

India! the far-famed; the land of hoary antiquity; of vast and various populations and manifold tongues; a land "full of idols," and at the same time the place of subtle philosophies and of a literature almost immeasurable in its extent; where the deepest poverty exists side by side with oriental splendor; where foulest squalor lurks beneath the very shadows of palaces and temples and mosques and mausolea of matchless beauty;

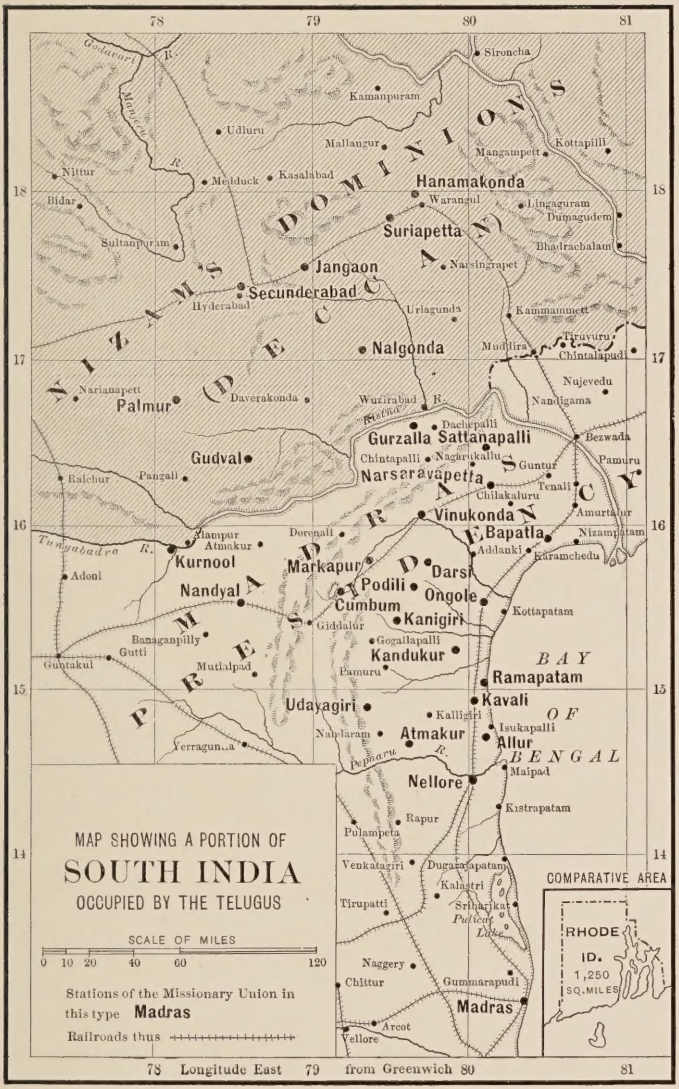
> Where the gorgeous East with richest hand,
> Showers on her kings barbaric pearl and gold.

Such in outline is the wonderful land of India. It is the birthplace of the two greatest ethnic religions in the world, Hinduism and Buddhism. It has been coveted and sought after by conquering powers, from Alexander the Great till the present time, and it has been a rich emporium of trade from the time of King Solomon until now.

The country of the Telugus is a part of this great land of India, a land which embraces one fifth of the human race. The population of India, according to the last census, is almost 300,000,000; the normal increase is about 27,000,000 every ten years; the daily death rate is upwards of 28,000.

The word Telugu may be a modification of *Telinga* or *Telingana*, the name of a portion of South India which once formed a kingdom ruled over by powerful rajas. An important former capital of this kingdom was the fortress and city of Warangul, now in the Hyderabad State, near Hanamakonda, one of our mission stations. The massive remains testify to the former wealth and power of this kingdom of Telingana. It was subjugated hundreds of years ago by Mohammedan invaders from the great Mogul Empire in the north of India.

The area where the Telugu language is now spoken embraces a range of country on the east coast, begin-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Godavari R.
Manjira R.
Tungabadra R.
Pennaru R.
Pulicat Lake
Sironcha
Kamanpuram
Udluru
Mallangur
Mangampett
Kottapilli
Nittur
Medduck
Kasalabad
Hanamakonda
Bidar
Warangul
Lingaguram
Dumagudem
Suriapetta
Sultanpuram
Bhadrachalam
Jangaon
Narsingrajpet
Secunderabad
Hyderabad
Uriagunda
Kammammett
Tiruvuru
Nalgonda
Mudhira
Chintalapudi
Nujevedu
Narianapett
Palmur
Daverakonda
Wuzirabad
Nandigama
Dachepalli
Gurzalla
Sattanapalli
Bezwada
Gudval
Chintapalli
Nagarukallu
Pamuru
Raichur
Pangali
Narsaravapetta
Guntur
Tenali
Chilakaluru
Vinukonda
Amurtalur
Alampur
Atmakur
Doronali
Bapatla
Nizampatam
Addanki
Karamchedu
Kurnool
Markapur
Darsi
Adoni
Podili
Ongole
Nandyal
Cumbum
Kanigiri
Kottapatam
Giddalur
Banaganpilly
Gogallapalli
Gutti
Kandukur
Guntakul
Mutlalpad
Pamuru
Ramapatam
Udayagiri
Kavali
Kalligiri
Isukapalli
Nandaram
Atmakur
Allur
Yerragunta
Nellore
Malpad
Kistrapatam
Rapur
Pulampeta
Venkatagiri
Dugarajapatam
Kalastri
Tirupatti
Srihari kat
Naggery
Gummarapudi
Chittur
Madras
Arcot
Vellore
NIZAM'S DOMINIONS
CEDED DISTRICTS
NORTHERN CIRCARS
PROVINCE OF
BAY OF BENGAL
MAP SHOWING A PORTION OF
SOUTH INDIA
OCCUPIED BY THE TELUGUS
SCALE OF MILES
0 10 20 40 60 120
Stations of the Missionary Union in this type Madras
Railroads thus
COMPARATIVE AREA
RHODE ID. 1,250 SQ. MILES
78 Longitude East 79 from Greenwich 80 81

ning a few miles above Madras and extending some 600 miles northward towards Bengal, and also reaching inland three or four hundred miles. It includes a number of large districts in the Madras Presidency and all the eastern part of the Hyderabad State, commonly called the Deccan, or the Nizam's Dominions. In the southern part there is an extensive maritime plain, in some places seventy miles wide, with many isolated hills scattered here and there, beyond which lies a continuous range of hills known as the Eastern Ghâts. Farther inland is the central plateau which, at Secunderabad, is 1,800 feet above sea level. Through the Telugu country three large rivers, the Godavari, the Kistna, and the Penaar flow to the eastward and empty into the Bay of Bengal. The deltas of these rivers embrace rice lands of vast extent and great fertility.

The climate is very hot but for the most part not unhealthful. At the majority of the stations on the plains the average temperature is about 83 degrees, Farenheit. In the cool season, from December to February, it seldom falls much below 70 degrees, and in the hot season from 95 to 100 degrees is an ordinary temperature, although it occasionally rises to 110 degrees. May is the hottest month in the year.

The rainfall here is much less than in some other parts of India and adjacent countries. It comes chiefly at two periods of the year; the southwest monsoon rains from June to August, and the northeast monsoon rains in October and November.

Much of the country is fertile, and agriculture is the chief occupation of the people. The principal products are rice, millet, castor oil seeds, cotton, tobacco and chillies.

The People

The people whose own language is Telugu number, approximately, 18,000,000. Among these are descendants of the ancient Dravidian race of South India, represented now by the low caste and non-caste people;

and also the pure Aryan stock, whose ancestors came from the north, and are represented by the Brahmans and other high castes. Between these two extremes there are various classes, the chief one being the great Sudra caste, with its numerous subdivisions. The people, taken as a whole, are classed with the Indo-European race. In the shape of their heads and in the features and expression of their faces they bear the closest resemblance to Europeans. The color is the only difference, and in the higher castes the color is generally quite light, many of the Brahmans and other high caste people being as light as the people of southern Europe.

A Brahman Magistrate, Kanigiri

There are in certain localities small tribes supposed to be descendants of the aborigines of South India, as the Chentsus, a hill tribe inhabiting the Nulla Mulla Hills; the Yanadies, an extremely poor and degraded class, found chiefly in the districts near the seacoast; and certain wandering tribes resembling gipsies.

Quite distinct from the Telugu people, both in nationality and religion, but dwelling as their neighbors in nearly all the towns and villages, are Mohammedans, the descendants of the great conquering race from Arabia, Persia and Afghanistan, which, many centuries ago, subdued large portions of India, founded kingdoms, and long held sway. The men can all speak Telugu, but their own language is Urdu or Hindustani. Their religion is Islam.

A large majority of the people are engaged in agri-

culture, but all the other ordinary occupations are found among them. There are officials, merchants, artisans, coolies (hired laborers) and religious devotees, who are usually beggars. Many are of good stature and fine looking; and they are a polite, good natured, friendly folk, so far as the bonds of caste allow them to be friendly. All the men of the higher castes can read, but in the lower castes the illiteracy is deplorable. Nearly all the women of all castes are illiterate.

The Language

The Telugu is a principal branch of a family of languages of South India, known as the Dravidian, other important branches being Tamil and Canarese. These are related to each other, as Italian, Spanish and Portuguese. These languages, though not springing directly from the Sanskrit, as some of the tongues of India do, yet contain very many words derived from the rich and exhaustless vocabulary of that great language. The Telugu is a regular, well-developed, copious language, and on account of its words ending almost invariably in vowel sounds, is agreeable to the ear, and has been called the "Italian of the East."

The Religion

The Hindu God, Krishna

The religion of the Telugus is that of the rest of the Hindus, and is commonly called Hinduism; the most pantheistic, polytheistic, idolatrous religion in the world. It embraces the widest extremes, from the philosophic systems held by the learned down to the grosser beliefs and distinctly idolatrous practices of the great mass of the people. The Hindu pantheon contains gods and goddesses almost innumerable, and the land is "full

of idols." Every village and hamlet and almost every house and field and well has its objects of worship, the images of "corruptible man and of birds and four-footed beasts, and creeping things." The educated among the people, seeing the senselessness and shame of idolatry, will generally say in its defense that it is an aid to the low and ignorant in their worship; that the learned do not need it and do not practise it; and yet they are the real promoters of idol worship throughout India. They do not with their own hands slaughter the countless animals before the hideous idol shrines, but it is they who cause it to be done, and who bear the expense of it.

Hanumanthuda, the Monkey God

Of gods the most popular in all India is Krishna, one of the incarnations of Vishnu; and the character of Krishna, according to the Hindu sacred books, is indescribably bad. Of ordinary objects of worship two of the most common are the images of the monkey god, Hanumanthuda, and of the cobra, the most venomous of serpents. The images of these are simply innumerable; and it is no uncommon thing to see the people of a village, with processions and garlands and incense, worshiping a living cobra. They may sometimes be seen also worshiping a tree. The fronts of their temples and their idol cars, standing in the central part of the village, are often covered with figures as bad as the depraved imagination of man can devise. The dreadfully debasing effect of such things in the name of religion may be inferred.

Pantheism and transmigration are almost universal beliefs among the people. The doctrine that God is everything and everything is God tends to obliterate all ideas of accountability, and to blunt the moral sense, until the distinction between right and wrong is almost lost. According to the doctrine of transmigration there is a round of 8,400,000 rebirths through which one must pass before he can be reabsorbed into deity, as a drop of rain is swallowed up in the ocean.

Caste

Converts from Five Hindu Castes

Most of the castes into which the Hindu people are divided are found among the Telugus, from the proud Brahman, at the head of the social system, down through all the various grades to the lowest; and below all the recognized castes there is a lower stratum, the non-caste people. These latter also are distinctly and rigidly divided into two main divisions. The bonds of caste are exceedingly strong in this part of India, among the Telugus; much more so than in the north.

Hindu caste is a very large subject. The most that can be done in this sketch is to indicate a few of its main features. This seems necessary, in order that the conditions of mission work among the Telugus may be more clearly understood. The people were anciently divided into distinct classes or clans, and were taught that their origin was by a separate and distinct act of the Creator. Nothing ever separated man from man like Hindu caste. It forbids their eating together or using water from the

same well. Of course intermarriage between persons of different castes is out of the question, and the friendly relations of life and ordinary social intercourse are stifled except in one's own caste. As time went on the original castes in some way became subdivided, until now the number of them is almost incredible, reaching even into thousands.

Caste is the most oppressive, cruel and unyielding social bondage in which human beings were ever held; the greatest enemy to the brotherhood of man, and the greatest nourisher of human pride that ever existed. There is nothing that the people of India cling to so tenaciously as their caste. Other national customs, and even their religion itself, they will part with before their caste, if indeed their religion and their caste can be dissociated. Caste is their last stronghold, the most highly prized thing in a Hindu's existence. There is no disgrace so deep, no sin so great as the breaking of caste, and the loss of caste is worse than the loss of life. This system, as has been said, is very strong among the Telugu people.

BAPTIST MISSION WORK

Period I, 1836-1866

Sowing and Waiting

Leading features: Faithful, arduous, persistent labors; repeated reverses; long, patient waiting; hope deferred; heroic faith.

The Mission Founded

The Baptists of America began mission work among the Telugus by sending to India Rev. S. S. Day and wife in 1836. Their attention had been directed to this great field, and its importance urged upon them by Rev. Amos Sutton of the English Baptist Mission in Orissa, a part of India lying between the Telugu country and Bengal. One other missionary society had already commenced work among them; namely, the London

Missionary Society, at Vizagapatam, in 1805. The Church Missionary Society began operations at Masulipatam in 1841. The American Lutheran Mission at Guntur was commenced in 1842.

Mr. Day spent a year tentatively at Vizagapatam and Chicacole, important Telugu towns, studying the vernacular, and looking around for a favorable place to plant the mission. Then, feeling convinced that Madras, the capital of the presidency, would be a more advantageous location for the work, he removed to that city and remained there nearly three years, earnestly engaged in evangelistic efforts, in Telugu and in English. During this time he organized a Baptist church in Madras, and established two schools. But it became more evident that the right place for the mission was in the heart of the Telugu country, and accordingly, in 1840, Mr. Day located it permanently at Nellore, a large town on the bank of the Penaar River, 108 miles north of Madras. A place having been secured, the work was commenced and followed up with devotion and zeal. From the beginning the preaching of the gospel was made the chief thing. In the streets of Nellore and in the surrounding country the gospel message was constantly delivered. But though preaching was the principal work the teaching of the young was not neglected.

Chapel at Nellore

Rev. Mr. Van Husen and wife joined the mission soon after its location at Nellore. The first convert was baptized in 1841; and the Nellore church was organized in 1844, composed of eight members The work was

slow and difficult. The heathen multitudes around were full of their own superstitions and were indifferent to the gospel. Idolatry has an exceedingly hardening effect on the human heart. Hinduism confronted the missionaries like a great mountain of adamant. Under these conditions the mission began its course.

Discouragements

One of the first discouragements was *failure of health* among the missionaries. After only four or five years in the country the health of Mr. Van Husen so completely failed that he and his wife were obliged to return to America, and they were never able to resume work in India. Only a few months after this, near the close of 1845, Mr. Day also became so ill that a journey to America was deemed necessary, and he had to leave the new and struggling mission in the charge of those who afterwards proved quite unreliable. His absence from India extended to three years, and there was no missionary to take his place. The little flock which had been gathered at Nellore was scattered, and what had been gained was almost completely lost.

In 1848 Mr. Day had regained his health sufficiently to warrant his return to India, and with him went Rev. Lyman Jewett and wife, whose names are cherished household words in the Telugu Mission. To them was granted a long period of service, extending to nearly forty years, and the record of their labors is closely woven with the history of the mission.

Returning to Nellore Mr. Day gathered up the fragments of the work, brought together again the scattered remnants of the little church and went on with his apostolic labors, assisted by Mr. Jewett as soon as his knowledge of the language enabled him to help. They itinerated much, preaching the gospel and distributing tracts and Scripture portions in every village. Many of the people listened well; often there was cold indifference and hardness; sometimes ridicule and even violent opposition. They often had to exclaim, " Who

hath believed our report?" In five years more (1853) Mr. Day was again prostrated by sickness, and, returning to America, was never well enough to go back to his loved work.

Another discouragement was the *lack of results*. The first twenty-five years of the mission's history, that is, from its location at Nellore, were one protracted trial of faith. The results were exceedingly small. Earnest labors were continued year after year; the gospel seed was sown widely, both in the streets and lanes of Nellore, and in all the villages that could be reached in extensive

Telugu Farmer — Sudra Caste

journeys. It was a time of continued sowing, but scarcely any reaping. Everything that could be done was done, both in preaching and teaching, in private conversations, in the employment of the best native assistants available, in the distribution of Christian books, and by means of schools; but the results were most discouraging. The field was unproductive; the people were joined to their idols, and had no mind to accept the gospel of Christ. Those were the days that tested the faith of God's servants.

One of the most severe trials was the repeated *pro-*

posal to abandon the mission, because of its continued unfruitfulness. Deputations sent out to visit the missions in Asia included in their visitation the Telugu Mission; but were unable on their return home to report anything favorable enough to warrant its continuance. As early as 1846 its abandonment was seriously considered, and the decision not to take such a step, at least for the present, was chiefly due to Mr. Day, who protested most earnestly against its discontinuance. And even as late as 1862, for the period of barrenness had not yet passed, the proposal was again made to give it up. At the anniversary of the Union, held that year in Providence, R. I., a resolution was introduced to abandon the Telugu Mission. By earnest request of the Secretary, Dr. Warren, it was resolved to await the arrival of Dr. Jewett who was then on his way to America. When he appeared before the Board his deep conviction that there was a great blessing in store for the mission, and his fixed resolve never to give it up, so far as he was concerned, but to return to India and lay down his life for it, if necessary, saved it again. If the Union could but have seen what a cloud, "big with mercy," was even then hovering over it, and how near the time of blessing was!

The "Lone Star"

This epithet of the mission, a term which has become so widely known and used in mission circles, had its origin in the following circumstances. At the annual meeting of the Missionary Union, held at Albany in 1853, the condition and prospects of the Telugu Mission were under consideration. There was then but one station, Nellore, which in contrast with the missions in Burma and elsewhere, seemed very small and discouraging. One of the speakers, pointing to Nellore, on the missionary map hung above the platform, spoke of it as a "lone star" (this, as well as the stations in Burma and Assam, being marked by stars). Dr. S. F. Smith, the author of "The Morning Light is Breaking";

"Yes, My Native Land, I Love Thee"; "My Country, 'tis of Thee," etc., was present. His poetic mind at once caught up the words "lone star," and before he slept that night he had woven them into the following:—

Shine on, "Lone Star!" Thy radiance bright
Shall spread o'er all the eastern sky;
Morn breaks apace from gloom and night;
Shine on, and bless the pilgrim's eye.

Shine on, "Lone Star!" I would not dim
The light that gleams with dubious ray;
The lonely star of Bethlehem
Led on a bright and glorious day.

Shine on, "Lone Star!" in grief and tears,
And sad reverses oft baptized;
Shine on amid thy sister spheres;
Lone stars in heaven are not despised.

Shine on, "Lone Star!" Who lifts his hand
To dash to earth so bright a gem,
A new "lost pleiad" from the band
That sparkles in night's diadem?

Shine on, "Lone Star!" The day draws near
When none shall shine more fair than thou;
Thou, born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow.

Shine on, "Lone Star!" till earth redeemed,
In dust shall bid its idols fall;
And thousands, where thy radiance beamed,
Shall "crown the Saviour Lord of all."

These verses were read in the meeting the next day and produced a deep and manifest effect. Before the close of the meetings the following resolution was passed: "That the Telugu Mission be continued and suitably reenforced, providing that, in the judgment of the Board of Managers, it can be done consistently with the claims of southern Burma."

Prayer Meeting Hill

This is a spot in Ongole which possesses a peculiar interest for those acquainted with the earlier history of the mission. There are no natural features about it particularly attractive. It is a stony eminence overlooking the town, its only vegetation being some scrubby bushes of thorn and prickly pear. From the summit there is an extensive prospect in every direction over the broad surrounding plain, where scores of villages

Hindu Temples, Ongole, showing Prayer Meeting Hill in the distance, on the left

may be counted. A small plot has been enclosed with a wall and some ornamental trees have been planted. But why do we call it "Prayer Meeting Hill," and what are its sacred associations?

In the latter part of 1853 Dr. and Mrs. Jewett and three Telugu Christian helpers were itinerating in that region, preaching the gospel daily in and around Ongole and in the neighboring villages, patiently and lovingly pointing the people to the world's Saviour. On the first day of January, 1854, before the rising of the sun,

they went up to the top of this hill, and gazed around over the populous plain, where there was not at that time one follower of Christ. Dr. Jewett opened the Bible, and read some passages adapted to strengthen faith and inspire hope. Then they all knelt, and with very full hearts and intense desire prayed for God's blessing on the preaching of the gospel, and especially that a missionary might be sent to Ongole. Besides Mrs. Jewett, who now (1904) resides in Fitchburg, Mass., the only survivor of that band is Julia of Nellore.

High Caste Woman Julia of Nellore

She remembers vividly with what holy fervor Dr. Jewett pleaded with God for the salvation of the people and the planting of the gospel at Ongole. The answer to those prayers will appear later in this outline of the history of the mission.

Visiting friends from America and elsewhere who come to Ongole are always taken up to Prayer Meeting Hill, and mingle their prayers and praises with those of the missionaries on that sacred spot.

Long Years of Patient Labor

Year after year Dr. and Mrs. Jewett and their faithful Telugu helpers labored on in the patience of hope. Their hands and hearts were full. There were accessions

to the little church occasionally; and how they rejoiced and thanked God for each convert! A long interval passed, with the addition of only one family to the missionary force. In 1855 Rev. F. A. Douglass and wife arrived at Nellore, and continued in India ten years, doing good service. Mr. Douglass made long evangelistic journeys to the north and elsewhere. In March, 1862, Dr. Jewett, after fourteen years in India, much broken down in health, and also on account of the serious illness of one of his children, embarked with his family for America, Mr. and Mrs. Douglass being the only missionaries left on the field. Just before the departure of Dr. Jewett the first Telugu minister was ordained, N. Kanakiah of Nellore.

Occupation of Ongole

The time was drawing near for the answer to the prayers of years. Faithful servants of God, both in India and America, with burdened hearts, had long cried for a spiritual harvest and the enlargement and prosperity of the mission. The petitions which arose like incense from Prayer Meeting Hill were soon to be granted.

The Board having resolved not to abandon the mission, but to send Dr. Jewett back to the field as soon as he was able to go, decided also to send another missionary with him; and so, when he returned to India in 1864, he was accompanied by Rev. John E. Clough and wife. They reached Nellore in April, 1865. After a little more than a year at that station Dr. and Mrs. Clough removed to Ongole, seventy-three miles north of Nellore, and there planted a mission station, which was destined to be the center of a great movement. Ongole is a town of about 10,000 inhabitants, the headquarters of the subcollectorate of Nellore District. It is ten miles from the seacoast, on the high road to the north. The East Coast Railway, which connects Madras and Calcutta, passes through Ongole.

Period II, 1867-1892

The Great Harvests

Leading features: The prayers of many years answered; a great awakening; multitudes casting away their idols and confessing Christ; rapid increase and expansion.

The Reaping Begun

The remarkable ingathering of Telugu converts which has awakened such wide interest in the Christian world may be said to have begun with the conversion and baptism of a man and his wife belonging to the poor despised Madigas, one of the divisions of the non-caste people. They were received during a visit of Drs. Jewett and Clough to Ongole in 1866. These were the first converts from that class; their home was at a village called Talakondapâd, about forty miles west of Ongole. The man, a trader in skins, had first heard the truth of Christ from missionaries of the Church of England at Ellore, a town farther north, during trading journeys in those parts. He received the truth with the liveliest interest, and sought most earnestly the evangelization of his people. When he heard that two missionaries had come to Ongole he and his wife immediately started off with intense desire to meet them. His conversion was so clear, and also that of his wife, that the missionaries unhesitatingly baptized them. After this the Telugu evangelists made several visits to that part of the field and had a most encouraging hearing.

In January, 1867, during one of the earliest evangelistic tours which Dr. Clough made after settling at Ongole, he and the preachers who were with him came to Talakondapâd, the village of the two converts mentioned above. Here they found many of the same class ready to hear, and a number who professed to be already believing in Christ and wishing to be baptized. Then followed five days of deeply interesting meetings in the grove where the tent was pitched, and the result

was a religious awakening of very marked power. At the close twenty-eight persons were baptized, and these proved to be the forerunners of a long succession of converts during the following years, numbering tens of thousands. The work spread into many villages, and the Madigas began to come in large numbers. This became a great movement, which has continued with more or less momentum to the present time.

Some Characteristics of the Movement

It was confined, not exclusively, but very largely, to the non-caste people, or depressed classes. These are not included among the regular Hindu castes, and therefore are not recognized as having any social position in the body of the Hindu people. They have for ages been kept in an abject position and in utter igno-

Madiga Christian House, Sattanapalli

rance, and are despised by the higher castes. Of these non-caste people there are two main divisions, the Malas and the Madigas. The former are sometimes contemptuously called Pariahs. Their principal occupation is the weaving of common cotton cloths, but very many of them are domestic servants and day laborers. The hereditary occupation of the Madigas is

working in leather, trading in skins, tanning, making shoes, etc. Their occupation and also they themselves are despised by the high caste people; and it must be admitted that the dwellings and manner of life of the Madigas in their heathen state are often such as to account for the loathing of the Brahmans. Both the Malas and Madigas are addicted to eating the flesh of the cattle that die of disease. It sometimes requires repeated instruction and considerable effort to induce the converts to abstain from this practice, so long have they and their fathers been accustomed to it.

It is a fact that family and clan relationships had more or less to do with the movement just mentioned. The people felt an impulse to come because many of their own people were coming; and coming, they heard and believed. It is exactly in accordance with the character of the people of India; they are not disposed to act alone, but move in masses.

A Significant Fact

The fact that in this mission the truth of Christ was first embraced by these poor, ignorant and despised people, and that the great multitudes who have since followed are chiefly of this class, is a significant one. The gospel has been preached to all; to the educated, aristocratic Brahmans, the Pharisees of India; to the sordid, grasping merchant class; to the people of the great Sudra caste, the agriculturists and artisans; but all these higher classes have, chiefly on account of caste, refused to embrace the Christian faith, and the vast majority of the converts up to this tme are from the poor Malas and Madigas. This is not what man would have planned. He would naturally have chosen the respectable, educated, influential classes as the material out of which to form Christian churches in India. But God's ways are not man's ways, and in this movement we have a striking illustration of the statement in 1 Cor. 1. 26–29. No words could more aptly describe the condition of those who have become followers of

Christ in the Telugu Mission, or the estimation in which they are held by the high caste people: "foolish," "weak," "base," "despised," and "things which are not." Thus the work has followed the course divinely indicated, and the above epithets instead of being reproaches are really credentials.

There is a question which often occurs to those who have been long and intimately acquainted with this movement. It is this: If the non-caste people had not then entered the Christian fold how could they ever have found admission? If the churches had been composed primarily of high caste converts, it is hard to see how the despised non-castes and outcastes could have been admitted to the equal rights and privileges, the full fellowship which Christianity requires, without the greatest difficulties. Now, however, the Christian community, though of such humble origin, is by civilization and education and Christian character gradually rising to a position where it will no longer be despised, and where it will not involve social degradation for the caste people to come into its fellowship. Already in some places the Christians are attaining to such a stage that they are regarded, even by some of their high caste neighbors, as respectable citizens. This is a very wonderful social change for India.

Schoolhouse at Cumbum

The Ingathering Continues

Fruitful years followed, in which the laborers were often cheered with the joy of harvest. The gospel was preached in every town and village over a very wide

range, and converts multiplied steadily and in large numbers. Itinerating was a very important part of the work of the missionaries.

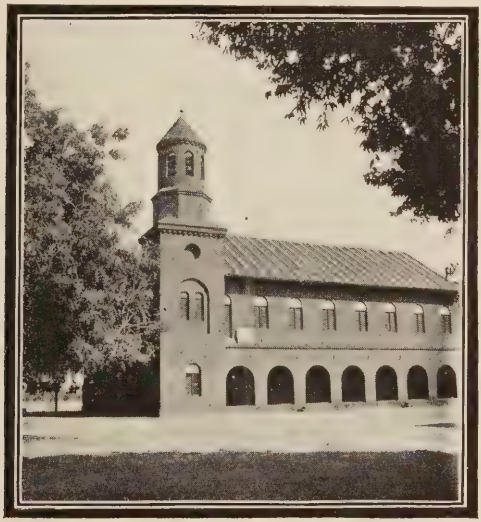
In 1869 a new station was opened, at Ramapatam, making the third station in the mission; and the first missionary settled there was Rev. A. V. Timpany, who did excellent service both in the American, and afterwards in the Canadian Baptist Telugu Mission. When Dr. Clough went home on furlough in 1872, Rev. John McLaurin who had reached the country in 1870 was appointed to the charge of Ongole, and for two years he zealously and successfully carried on the work in that great field, during which time 1,081 converts were added to the Ongole Church.

From the year 1873 reenforcements began to come in increasing numbers. The mission was now prosperous, and it awakened a deep interest in America. It was at the end of 1873 and early in the following year that Revs. D. Downie, R. R. Williams and W. W. Campbell, with their wives, arrived in India. Mr. Campbell became the pioneer missionary in the Deccan; Dr. Williams gave thirteen years of very earnest work to the theological seminary at Ramapatam; and Dr. Downie has been a missionary at the Nellore station and treasurer of the mission for thirty years. It was also in this year (1873) that Allur was formed into a separate station, with Rev. E. Bullard as its first resident missionary. Kurnool, a large town 168 miles west of Ongole, was occupied as a station of the mission in 1875, by Rev. D. H. Drake, and after him came Rev. F. E. Morgan. On the good foundation laid by these, others have built.

The Ramapatam Theological Seminary

Soon after the days of abundant reaping began, the need of evangelists, pastors and teachers for the new Christian communities springing up on every hand, commenced to be felt. The converts were urgently calling for teachers and guides, those who could instruct them

in the truths of Christianity and lead them in the ways of Christian living. Surrounded by unbelieving Hindus, and constantly beset by the power of old customs, they felt helpless, if left without shepherds. The missionaries recognized this as a real and pressing need. To leave to themselves these large numbers, who were but babes in Christ, would be almost to insure their relapse. Efforts were therefore made to meet the need. It was



Ramapatam Theological Seminary

decided to establish a theological school for the training of a native ministry. Thus the necessities of the case placed the theological seminary before the college.

Ramapatam was the place selected, Mr. Timpany was appointed to commence the work, and in 1872 the school was opened. Ramapatam is a village quite near the seashore, forty-five miles north of Nellore. Previous to 1870 the headquarters of the subcollector of the

district were here; but in that year they were transferred to Ongole, and the fine large compound of over 100 acres, which had been occupied by the government, was secured for the mission. No more suitable situation for the seminary could have been found in the whole mission. It is roomy, healthful, remote from the distractions of a large town, and living is comparatively inexpensive.

When Dr. Clough went home on furlough in 1872, one of the chief objects which he had in view was to secure an endowment for the seminary, and in this he was successful.

Rev. R. R. Williams, having been designated especially for the work of the seminary, reached India at the end of 1873, and gave himself with great energy to the school. During his second term of service Dr. Williams erected a fine new building, having secured the amount required for it during his furlough in 1881–2. He was succeeded in 1886 by Rev. W. B. Boggs, and since 1895 Rev. J. Heinrichs has efficiently and successfully conducted the affairs of the institution.

As may be inferred from the conditions under which the seminary was begun, its work at the first was very elementary. The candidates for the ministry were for the most part those who had enjoyed scarcely any educational advantages previously. But though thus poorly prepared to enter the seminary, the urgent need in hundreds of villages was such that there could be no hesitation about receiving those who seemed really called and adapted to this work. They were given such a course of instruction as they were able to receive, especially in the Bible, and sent out; and many of them did excellent work. In the years that have followed, the standard in the seminary has been steadily raised as seemed desirable. The course of study covers four years, and embraces the chief departments of ordinary theological instruction. Last year (1903) there were 119 students in the classes. From the beginning the seminary course has been open to the wives of married students, and many have successfully taken it.

The Great Famine

One of the memorable famines of modern times in South India began in the year 1876, through failure of the rains, and continued throughout 1877 and into the following year. India has been subject to such visitations from time immemorial. All agriculture, except where there is artificial irrigation, is so very dependent on the periodic rains that when these fail there is inevitable *scarcity*. If, six months later, when rain is again due, it should again fail, then there is *famine;* and if the rain is withheld the second year, there is *severe famine*, and multitudes are bound to die. Millions of the people are always, even in the best times, so very near the verge of

Famine Sufferers, Udayagiri

actual want that when crops fail over a considerable area they are very soon precipitated into a state of starvation. This is exactly what happened in 1876–8. It was a time of widespread and dire distress. In spite of all the help that came from abroad, especially from the Mansion House Fund in London, which furnished upwards of £600,000 sterling, and notwithstanding all that the British Government in India could do, the deaths attributable to this famine, directly and indirectly, were estimated at more than 3,000,000.

The famine was an exceedingly trying time for the mission. The missionaries had their hands full with constant efforts to save as many as possible from the

awful death of starvation; and the burden on their hearts, from the sight of such widespread and often unrelievable suffering, was almost enough to break down the strongest men. Much assistance was rendered by the missionaries to the government officials in the distribution of famine relief, and was duly appreciated. As all the mission stations were involved in the dire calamity, all the missionaries shared in this work of famine relief, Dr. Downie of Nellore being secretary of the Central Relief Committee.

The Buckingham Canal, which runs from Madras nearly 200 miles to the northward, near the east coast, was being dug at that time; and in order to provide work for as many Christians and others as possible, and so save their lives, Dr. Clough took a contract for a few miles of this canal. To this work a great number of the Christians came from their distant homes, and with them a multitude of their heathen relatives. The preachers were the overseers, and every evening they preached in the encampment. On the Lord's Day Christian worship was regularly maintained, and thus the gospel was proclaimed to the people, both Christian and non-Christian, all the time that work lasted. This gathering at the canal furnished a great evangelistic opportunity.

Pentecostal Times

During the famine all applications for baptism were deferred because things were in such a state of distraction, and so much time had to be devoted necessarily to endeavors to save life. Another reason for this delay was the danger of people coming from unworthy motives, such as the hope of receiving more help, if they professed Christianity. For fifteen months there was not a single baptism in the Ongole field. But when the famine was passing away and better days began to dawn, many expressed a desire to become Christians and to make an open profession in baptism, and as the days went by these applications increased in number and urgency. At length it was evident that the time had come to con-

sider the applications, and baptize those who were deemed worthy. Dr. Warren, the Secretary in Boston, in view of the facts, wrote Dr. Clough that the gates ought not to be kept closed any longer.

In June, 1878, 1,168 persons were baptized; in July, 7,613; and the total number of baptisms during that year was 9,606. This brought the membership up to 12,804. One day during this great ingathering, July 3, 1878, is made especially notable by the large number of persons, 2,222, who were baptized in the Gundlacumma River, about ten miles north of Ongole. Word had

Baptism at Podili

been sent out directing the preachers to bring all candidates for baptism to this place. The examination of the applicants the day before the baptism was conducted by Dr. Clough and about forty preachers, in different groups. The administration of baptism began the next morning, and was continued till nine or ten o'clock. Then at four in the afternoon it was resumed, occupying altogether about nine hours. There were six native preachers engaged in the administration, but only two at a time; they relieved each other as was necessary.

Estimate of this Movement

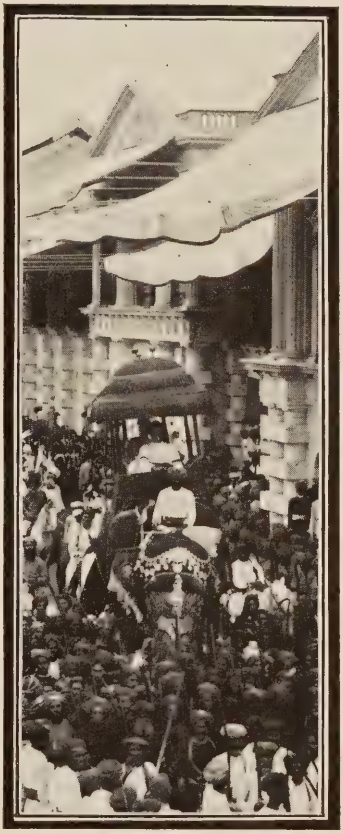
Naturally enough this great work gave rise to much questioning and, in some quarters, to not a little adverse

criticism regarding its genuineness. But now, after twenty-seven years, with all the results seen, a sober and just estimate may be made. Making due allowance for the element of excitement inseparable from mass movements, and also for the lack of disinterested motives, so sure to be the case among a people so little accustomed to thoughtful, conscientious action, there still remains abundant evidence that on the whole the work was genuine. The great majority of the converts came fully prepared to abandon idolatry; they placed themselves under Christian instruction with evident sincerity; they believed as children do in the Father and Saviour who had been preached to them; and in many of them the fruits of the new life were clearly manifest. It is probable that the proportion of those who afterwards gave no evidence of a change of heart and character was no larger than is found to follow great religious awakenings in so-called Christian lands. Those who know the work best and who have had the fullest opportunities for personal acquaintance with its subsequent history are convinced of its genuineness. In most cases where there was declension and relapse there is every reason to believe that it would have been avoided, if the needed pastoral care could have been supplied.

The Deccan

The great native state of Hyderabad, the largest of the feudatory states in India, lies in the middle of South India, between the Bombay and Madras presidencies. It is a large territory, and its population is about 11,000,000. It is governed by an ancient Mohammedan dynasty, the ruler being known as the nizàm: hence the state is commonly called the Nizam's Dominions, and also, but somewhat loosely, the Deccan, this word meaning the South. Although the ruling power and most of the officials are Mohammedan, nine tenths of the subjects are Hindus, and the prevailing language throughout all the eastern and southeastern portion is

Telugu. A British high official, called the "resident," is stationed at Hyderabad, and a large British military force has long been maintained at Secunderabad, six miles distant.



Street Scene in Secunderabad

As early as 1875 it was thought desirable to establish a mission in this part of the Telugu country, and Rev. W. W. Campbell and wife opened one that year at Secunderabad. At this station the work has always been two-fold, Telugu and English, on account of the large number of British soldiers and other English speaking people. Many of the soldiers have become members of the Secunderabad Baptist Church.

From this beginning of the mission in the Deccan the work has spread until now there are six prosperous stations. The first one planted, after Secunderabad, was Hanamakonda. Here Rev. A. Loughridge began in 1879. Then followed Palmur, opened by Rev. E. Chute in 1885. This is a very large field and very prosperous. The next is Nalgonda, established by Rev. A. Friesen in 1890. This also is a large field, and one of the most encouraging in the mission. The last two are

Suriapetta, occupied in 1900 by Rev. A. J. Hübert, and Jangaon by Rev. H. Unrüh in 1901.

The High School and College at Ongole

The coming over to Christianity of such a large body of people soon brought into prominence the need of making provision for the education of their children and young people, not only in primary schools, but also by establishing an advanced school. The first effort in this line was made in 1875, when the anglo-vernacular

Ongole Baptist College

college at Ongole was begun, Rev. A. Loughridge being designated for this work. Owing to various circumstances the full carrying out of the plan was delayed for a time. In 1880 the high school was established, which has since grown into a college, affiliated with the Madras University. Rev. W. R. Manley was for many years at the head of this institution. Since 1890 Prof. L. E. Martin has been the principal, and with him has been associated Rev. J. M. Baker, and recently Rev. H. Huizinga. In this high school and college there were, in 1903, 392 students in all departments. The proportion of Christian students in the higher grades, as compared with non-Christians, is steadily increasing.

Subdivision and Enlargement

In 1880 the first steps were taken to divide the large Ongole field which then extended about a hundred miles in each direction. The first portion set off was Cumbum, on the west side, occupied by Rev. W. B. Boggs in 1883, after he was released from the seminary by the return of Dr. Williams from furlough. Vinukonda was the next division, and Rev. G. N. Thomssen was its first missionary. Then came Narsaravapetta, Rev. R. Maplesden; and Bapatla, Rev. E. Bullard. Since then six more stations and fields have been formed within the bounds of the original Ongole field. In the year 1892 twenty-five new men came to the mission, and a number of new stations were constituted and manned.

The Jubilee of the Mission

In February, 1886, the jubilee of the mission was held at Nellore, the mother station, and was a deeply interesting occasion. During the ten years preceding the jubilee 25,000 converts from heathenism had been added to the mission. The review of the vicissitudes, the discouragements and the triumphs of fifty years; the memorials of the faithful ones who had laid down their lives in the service; and the inspiring outlook for coming years, conspired to make it an unusually impressive and memorable meeting. The records of it are contained in a small volume, published soon after, entitled "The Lone Star Jubilee."

Dr. Mabie's Visit

Early in 1891 Rev. H. C. Mabie, D.D., Home Secretary of the Missionary Union, having visited the other Asiatic missions of the Union, came to the Telugu Mission. This was the first visit of an official of the home Committee in recent years, and was much appreciated and enjoyed by the missionaries. A special conference was called at Nellore to consult with Dr. Mabie on matters of chief importance, and to hear his words of

counsel and encouragement. He was able also to visit Ramapatam, Ongole and Cumbum. At Ongole, and at the village of Chendalur in that district, and at Cumbum, a large number of persons who were awaiting baptism received it at the hands of Dr. Mabie and Dr. Waterman, who accompanied him. The reenforcement of twenty-five new men, previously referred to, was the immediate result of this visit.

Period III, 1893-1904

Organization and Development

Leading features: Plans and efforts to conserve the great harvests; organization in various directions; growth of the native churches in Christian life and service.

Literary Work

One of the first things to be done in a mission that would be loyal to Christ, and that would lay a firm foundation for the stability of the native church and the spiritual growth of its members, is to give them the word of God in their own tongue. This work has engaged the earnest attention of our missionaries from the first.

The New Testament was translated into Telugu by Carey and his co-laborers at Calcutta as far back as 1818, but the work was necessarily defective. Some years after that the whole Bible in Telugu was issued, the translation being by Gordon and Pritchett, missionaries of the London Missionary Society at Vizagapatam. Following that, various revisions were made from time to time, the publishers being the Madras Auxiliary of the British and Foreign Bible Society. For some time both Dr. Jewett and Mr. Timpany of the mission were members of the Bible society's revision committee; but the Telugu rendering of certain passages in the New Testament, especially the Great Commission (Matt. xxviii. 19, 20), was not considered by the Baptist missionaries as faithful to the original. The word used for baptism also was not acceptable to them. Loyalty

to truth, therefore, compelled them to withdraw from union with the Madras Bible Society. Thereupon Dr. Jewett devoted several years, with the help of capable native assistants, to the revision of the Telugu New Testament; and Dr. Downie, Dr. McLaurin and others labored more or less in this line. A separate version of the New Testament was published by the Union and continued to be used for about twenty years.

For some years past there has been a growing desire, both on the part of the British and Foreign Bible Society and its auxiliary in Madras, and also on the part of the Baptist missionaries of the American and Canadian societies, for union, if possible, in Bible work, in order that the existence of two rival versions of the Telugu New Testament might be brought to an end, and no longer be a puzzle, if not a stumbling-block, to both Christians and non-Christians.

Village School, Kanigiri

Happily this end was attained in January, 1904, by an adjustment which does not involve the sacrifice of truth. Such proposals, in the matter of translation, were made by the Bible society as could be conscientiously accepted by the Baptist missionaries, and thus the longstanding difficulty was removed. This is a cause for great thankfulness, as henceforth there will be *one* Telugu Bible for all people speaking that tongue.

The need of Christian literature in the vernacular has been much felt from the beginning of the mission, and a good deal has been done first and last to supply this need; but it has not been systematic nor adequate. Books and tracts have been produced from time to time by missionaries whose hands were full of other work; but

the want is still very great. Books of Christian biography; books of a devotional character; helps in Bible study; books illustrating the struggles and triumphs in Christian history; books of useful information; books for the young are still almost entirely wanting. The need is so great that several missionaries ought, if possible, to be devoted entirely to this work.

A few years ago Dr. J. McLaurin was set apart especially for such service. The principal work in this department of late has been the production of a Telugu commentary on the New Testament, Dr. McLaurin being the general editor. Four volumes of the seven or eight have already been published, and others will follow.

The Telugu Baptist Publication Society

This society was formed some years ago, and has done good service. If its resources could be increased there would be a large field of usefulness for it. The new Hymn Book, the commentary on the New Testament, and a good many tracts, etc., bear its imprimatur. It maintains a book depot, where its publications and others may be obtained.

Woman's Work

In common with all evangelical missions, woman's work in the evangelization and instruction of the people has been recognized by the Union from the beginning as of great importance. School, zenana and medical work by women has held a prominent place. The missionaries' wives and the single ladies have rendered efficient service. Many of our station schools under their supervision and devoted attention have had marked prosperity. At several stations zenana work has been patiently pursued, and with encouraging results. From the beginning, women have taken a large share in the work, and much of its prosperity is due to them.

To complete and render symmetrical our educational system a high school for girls has been established at Nellore.

Medical Work

Recognizing the fact that the healing of the body, besides being in harmony with the Master's example, is one of the surest ways to gain the confidence of the people and dispose them to listen to the message of healing for the spirit, the mission has endeavored to give to this good work the place which it deserves. Hospitals have been established at five of our stations; namely, Nellore,

Hospital at Hanamakonda

Palmur, Nalgonda, Hanamakonda and Udayagiri; and a dispensary at Ramapatam, with duly qualified doctors in charge. Up to the present time (1904), most of these have been women. The confidence and goodwill which have been gained, both among caste Hindus and the Mohammedans of the Deccan, are surely paving the way for the accomplishment of higher good among them. In connection with the hospitals, classes of native women are trained as nurses and have attained in some cases a high degree of proficiency.

Industrial Work

Industrial work is one of the missionary problems. The deep poverty of the people and the tyranny arising from hereditary and caste occupations have led to the endeavor to teach and promote industries among them. Most missions have made efforts in this line, some of which seem to be really successful, while some have been disappointing. Industrial work is no doubt a good thing, if just the right arrangements and methods can be found. Probably the chief difficulty has arisen from the want of individuality and enterprise in the people. After the mission has taught a young man a trade he usually thinks it ought also to provide him with work; otherwise he feels helpless. It requires push and tact on his part to make his way into an occupation which has always been in the hands of another class.

Attempts, on a larger or smaller scale, to teach the people trades have been made at a number of our stations, with varying degrees of success. Carpentry, blacksmithing, bricklaying, weaving, shoemaking, the preparation of fibres of various kinds, working in aluminum, etc., have been taught; and in all probability there will be encouraging development from these efforts. A large central industrial school has been proposed at Ongole, which will probably become a reality before long.

Rev. S. D. Bawden was appointed in 1904 with this special line of work in view. His training, experience and character are such as to give rare promise of wise leadership in this work.

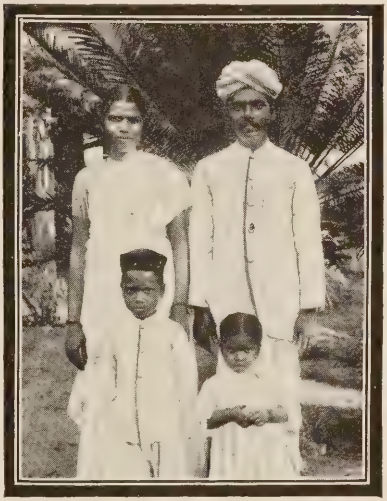
Formation of Associations

The Telugu churches have been grouped into associations for mutual acquaintance, edification and help. There are now the Southern, Central, Kistna, Deccan, and Kurnool associations, which meet annually, and are generally seasons of refreshing and profit. The Telugu people have always been used to social and

festive religious gatherings, and so are ready to improve all these occasions. At the meetings of the associations there are frequent papers and lively discussions, and these often lead to improvements in various ways. The devotional element holds a large place in all these gatherings. The people are taking much interest in providing free entertainment for the delegates at the place of meeting.

The Telugu Baptist Convention

About the year 1897 this convention was formed, and much interest has been manifested in its meetings and its work. It is composed of delegates from all parts of the mission. Its chief work is that of home missions; that is, providing for the evangelization of certain classes of tribes within the bounds of the Telugu country, and yet for the most part destitute of the gospel. Among these are the Chentsus, inhabiting the Nulla Mulla Hills; the Yanadies, a very low, ignorant and helpless people, found chiefly in the districts near the sea; the Lumbadies, an extensive gipsy tribe, and others. A home missionary society was organized, evangelists were appointed for work among these various tribes, and an enthusiastic interest has been shown in it since its inception.



John Rangiah and Family

This society has now become a *foreign* as well as a

home mission society, for in 1903 a missionary was sent to south Africa. For years past many emigrants have been going from India to Natal to work on the plantations there. These included numbers of Telugus, and not a few of our Telugu Christians. Knowing that most of those in Africa were as sheep having no shepherd, the Telugu Home Mission Society decided to send them a man as soon as a suitable one could be found. One of our best men, John Rangiah, who had been engaged in educational work in the mission for a number of years, volunteered for this foreign mission service, the first Telugu foreign missionary. His visits to the churches and associations before his sailing for Africa awakened a missionary enthusiasm, a quickened spirit of prayer, and a disposition to contribute freely and gladly, such as nothing had previously produced. It is a striking illustration of the truth that the missionary spirit is the life of the church. This man and his wife have now been in Africa a year, and their work is being attended with rich blessings.

The Native Ministry

A sketch of the mission would be strangely incomplete if it failed to give due recognition to the faithful and efficient ministry which God has raised up among the Telugu people for the service of the churches. Not a few of these men have the witness of a long life of devoted service, a godly walk and abundant fruits to testify to the genuineness of their call to the ministry. A number of the veterans have finished their course and gone to their reward. Of those who still survive, mention may be made of Revs. N. Kanakiah of Nellore, ordained forty-two years ago, the first Telugu man ordained in this mission; T. Rangiah of Madras, one of the pioneer preachers at Ongole and Ramapatan nearly forty years ago; C. Peddiah of Kanigiri; B. Poulu and B. Abraham of Ongole, and others from among the first fruits of the great ingathering, — men who still preach the gospel which they have loved so long. And then,

the younger ministry, what a joy and strength many of them are! As we watch their growth in knowledge and ability, and note the uprightness of their lives and the edifying character of their ministry, as evangelists and pastors, we thank God for them; and we confidently expect that the succession will be kept up, and that year by year there will come forth from the seminary at Ramapatan those through whose labors the Kingdom will be greatly extended among the Telugus.

Dr. Barbour's Visit

In the beginning of 1902 the mission was favored with a visit from Rev. Thomas S. Barbour, D.D., Foreign Secretary of the American Baptist Missionary Union. This was in the course of his round-the-world visit to the missions of the Union. He was present at the an-

Bazar Scene, Sattanapalli.

nual conference of the Telugu Mission held that year at Ramapatam, and his presence and words ministered much satisfaction and encouragement to the missionaries. Besides Ramapatam he visited nine or ten of the stations, both in the coast districts and in the Deccan.

Present Position

A survey of the present state of the mission (1904) reveals the following facts: The "Lone Star" has become a constellation, embracing 28 mission stations, well equipped, and occupied by 99 missionaries; the churches number 125 and the church members 55,341. There are very many village schools; station boarding schools at most of the stations; a training school for teachers; several industrial schools; a high school and college; a high school for girls; a theological seminary; a publication society and book depot; and a number of hospitals.

Mission Bungalow at Allur

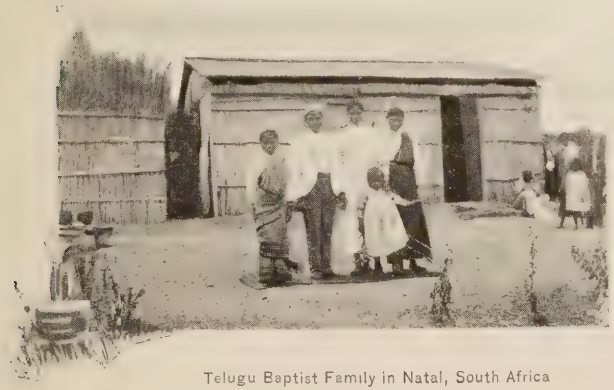
Outlook

The work of the mission thus far, with all its encouraging results, may be regarded as mainly one of preparation. It has been a great and important movement; but it has been confined, as has been shown, not by human choice but apparently by the overruling of Providence, largely to one class of the people, and they the poorest and weakest. It has begun at the bottom, which was the right place, and an extensive foundation has been laid. The evangelization of the non-caste people within the bounds of the mission, if not nearly completed, is at least far advanced.

What is to be the next stage in the development of the work? In all probability another wave of revival is near, and this time it will doubtless be the coming in of the Sudras, the great middle class, embracing the farmers and many classes of artisans, the real bone and muscle of the Hindu body. Many of these have long been attentive hearers of the gospel; many of them also

are convinced of its truth, and freely acknowledge it, but are held back from embracing it solely by the bonds of caste. Moreover, the first fruits of this multitudinous caste are already being gathered in at several of our stations. As soon as a serious breach is made in the fence of caste which surrounds them and keeps them within the pale of Hinduism, large numbers will without doubt become disciples of Christ. When they come, the problem of self-support will be greatly simplified, if not fully solved.

This outline study of the story of the mission awakens deep gratitude to the Lord of the harvest that he ever appointed us to such a work, and that he has crowned the labors of his servants with so much blessing. It also brings the clear conviction that he is still calling us forward to enlargement and increase in this greatest of all enterprises; and with broader vision we behold, in anticipation, the vast multitudes of India's people yet to be brought in. No worthier cause ever called for the consecration of all that we hold best and dearest. The Kingdom is coming; blessed are they who are closely identified with their Lord, both in sacrifice and service, for its *speedy* coming !



Telugu Baptist Family in Natal, South Africa

Roster of Missionaries to the Telugus in South India

The following is a complete list of the names of those who have served in the mission from the time of its founding to January 1, 1904.

Abbreviations: — m., married; * deceased; † retired from the mission.

Names	Date of Appointment
†Armstrong, Miss M. M. (m. Guernsey)	1892.
†Bagshaw, Rev. D. S., and wife	1892.
Baker, Rev. J. M., and wife	1895.
†Beeby, Rev. W. H., and wife	1891.
Benjamin, Miss L. A., M.D.	1902.
†Bergman, Miss E. A.	1891.
Bishop, Miss L. E.	1900.
Boggs, Rev. W. B., and wife	1878.
Boggs, Rev. W. E., and wife	1890.
Boggess, Rev. W., and wife	1892.
Booker, Miss L. H.	1892.
Breed, Mrs. L. M., M.D.	1895.
Brock, Rev. G. H.	1891.
Bullard, Rev. E.	1870.
Bullard, Mrs. E.	1882.
*Burditt, Rev. J. F.	1881.
†Burditt, Mrs. J. F.	1881.
Bustard, Mrs. E. B.	1899.
Bustard, Miss S. R.	1897.
*Campbell, Rev. W. W.	1873.
†Campbell, Mrs. W. W.	1873.
Chute, Rev. E., and wife	1882.
Clough, Rev. J. E.	1864.
*Clough, Mrs. J. E.	1864.
Coats, Miss C. W., M.D.	1899.
†Cummings, Miss E. J.	1886.
Curtis, Rev. A. H., and wife	1892.
Curtis, Rev. J. A., and wife	1898.
Darmstadt, Miss K.	1894.
Davis, Rev. W. S., and wife	1892.
*Day, Rev. S. S., and wife	1835.
Day, Miss M. M.	1876.
Dessa, Miss A. E.	1891.
*Douglass, Rev. F.	1854.
†Douglass, Mrs. F. A.	1854.
Downie, Rev. D., and wife	1873.
*Downie Miss A. K.	1901.
Downie Miss M. P. (m. Stenger)	1902.
†Drake, Rev. D. H.	1874.
*Drake, Mrs. D. H.	1888.
†Dudley, Rev. T. P.	1892.
†Dudley, Mrs. T. P.	1895.
Dussman, Rev. J., and wife	1891.
†Edgerton, Miss E. F.	1866.
Elmore, Rev. W. T., and wife	1900.
Faye, Miss Ida, M.D. (m. Levering)	1890.
Faye, Miss M. D.	1892.
Ferguson, Rev. W. L., and wife	1895.
French, Miss K.	1900.
Friesen, Rev. A., and wife	1889.
†Fuller, Rev. A. C.	1892.
Gerow, Miss K.	1901.

Names	Date of Appointment
*Gould, Miss O. W., M.D.	1893.
†Guernsey, Rev. P. B.	1892.
*Hadley, Rev. C.	1890.
†Hadley, Mrs. C.	1890.
†Hankins, Rev. I. S.	1892.
†Hankins, Mrs. I. S.	1894.
Heinrichs, Rev. J., and wife	1888.
Hopkins, Rev. W. E., and wife	1892.
Hübert, Rev. A. J., and wife	1897.
Huizinga, Rev. H., and wife	1899.
Huizinga, Rev. G. J., and wife	1900.
*Jewett, Rev. L.	1848.
†Jewett, Mrs. L.	1848.
†Johnson, Rev. P. M., and wife	1890.
†Kelly, Mrs. E. M.	1887.
Kelly, Miss S.	1890.
†Kuhlen, Miss L. Bertha	1893.
Kurtz, Miss S. I. (m. Silliman)	1892.
Kurtz, Miss M. K.	1903.
Kurtz, Rev. F., and wife	1892.
Levering, Rev. F. H.	1892.
Linker, Miss A. M.	1897.
Loughridge, Rev. A., and wife	1874.
Manley, Rev. W. R., and wife	1870.
†Maplesden, Rev. R., and wife	1881.
Marsh, Rev. C. R.	1892.
Marsh, Mrs. C. R.	1894.
Martin, L. E., and wife	1890.
†McKay, Rev. O. R., and wife	1891.
McLaurin, Rev. J., and wife	1869.
*Menke, Miss M. (m. Newhall)	1880.
†Menke, Miss B.	1884.
*Morgan, Rev. F. E., and wife	1879.
Newcomb, Rev. J., and wife	1884.
†Newcomb, Miss H. D.	1891.
†Newhall, Rev. A. A.	1875.
*Nichols, Rev. S. W., and wife	1878.
Owen, Rev. W. C., and wife	1891.
*Peabody, Miss L. (m. Pierce)	1871.
†Pinney, Miss R. E.	1893.
Powell, Rev. W.	1886.
Powell, Mrs. W.	1889.
*Price, Rev. W. I.	1879.
Rauschenbusch, Miss E. (m. Clough)	1882.
*Rayl, Rev. D. K., and wife	1882.
Robertson, Miss Minnie A.	1901.
*Schuff, Miss J.	1887.
†Scott, Rev. W. G.	1893.
*Scott, Mrs. W. G.	1893.
Silliman, Rev. E. E.	1884.
Sipperly, Miss H. M.	1899.
Slade, Miss B. (m. Brock)	1890.
†Skinner, Miss I. A.	1891.
Stait, Rev. F. W., and wife, M.D.	1897.
Stanton, Rev. W. A., and wife	1892.
Stenger, Rev. S. W.	1902.
Tencate, Miss F.	1898.
*Timpany, Rev. A. V.	1868.
†Timpany, Mrs. A. V.	1868.
Timpany, Rev. J. S., and wife	1892.
Thomssen, Rev. G. N., and wife	1881.
Unrüh, Rev. H., and wife	1898.

Names	Date of Appointment
*Van Husen, Rev. S. and wife	1839.
Wagner, Miss L. V.	1898.
*Waterbury, Rev. N. M.	1881.
†Waterbury, Mrs. N. M.	1881.
†Wayte, Miss J. E. (m. Phinney)	1884.
Whitaker, Miss D.	1896.
†Williams, Rev. R. R.	1873.
*Williams, Mrs. R. R.	1873.
†Williams, Mrs. R. R.	1882.
*Wood, Miss M. A. (m. Newhall)	1875.

Mission Stations in South India

Note. — It will be observed by readers of the foregoing sketch that there is an apparent discrepancy between the date of opening the first station, in 1840, and the beginning of mission work among the Telugus, in 1836. Both dates are correct, however; work having been carried on for four years in various places before the permanent location at Nellore was chosen.

Names	When Opened
Nellore	1840.
Ongole	1866.
Ramapatam	1869.
Allur	1873.
Secunderabad	1875.
Kurnool	1876.
Madras	1878.
Hanamakonda	1879.
Cumbum	1882.
Vinukonda	1883.
Narsaravapetta	1883.
Bapatla	1883.
Udayagiri	1885.
Palmur	1885.
Nalgonda	1890.
Kanigiri	1892.
Kavali	1893.
Kandukur	1893.
Atmakur	1893.
Podili	1894.
Darsi	1894.
Sattanapalli	1894.
Markapur	1895.
Gurzalla	1895.
Suriapetta	1900.
Jangaon	1901.
Gudval	1903.
Nandyal	1904

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